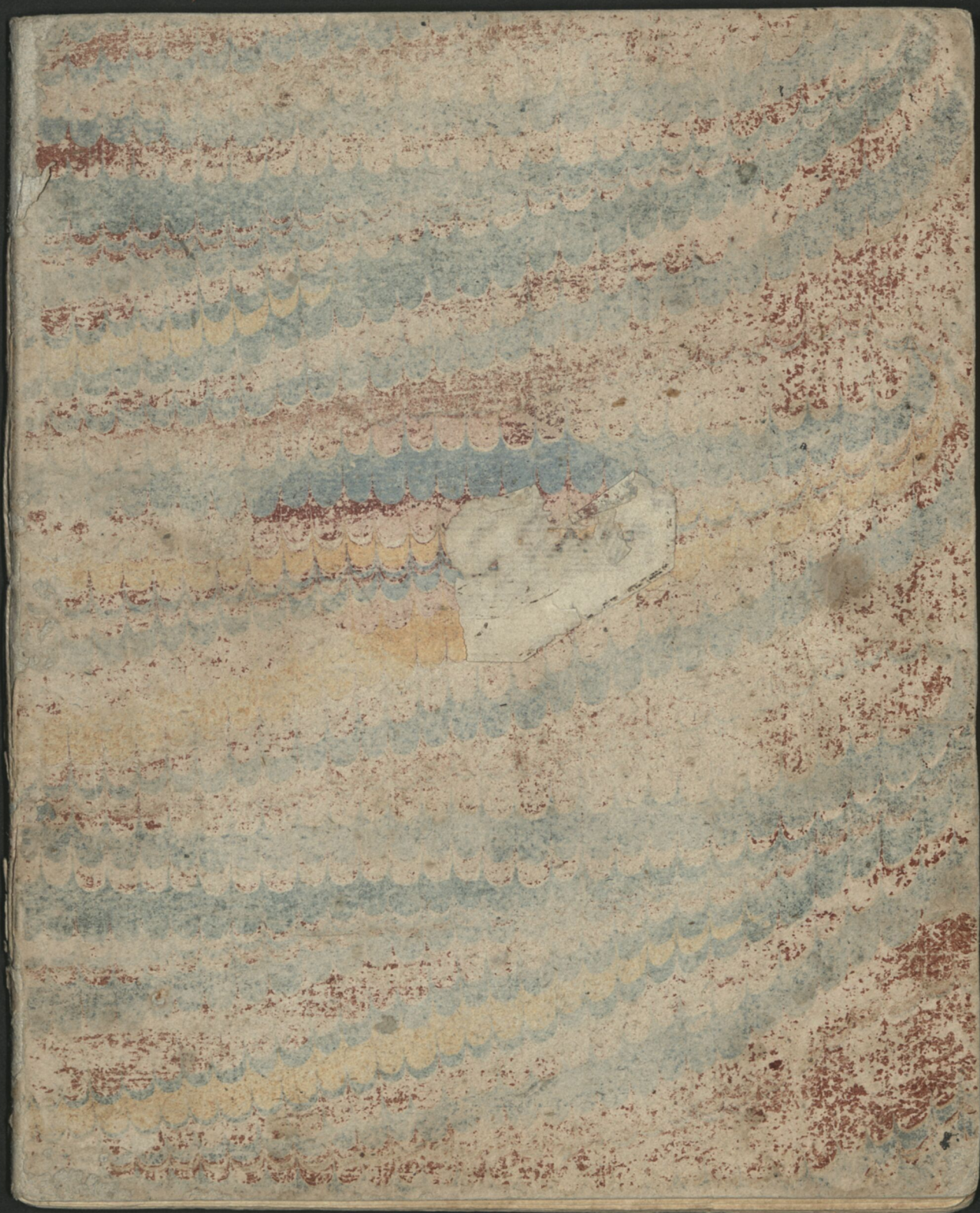




#55-9

On Happiness.

Long have I sought the wish of all,
True happiness to find,
Which some will with some pleasure call,
And some a virtuous mind.
Sufficient wealth to keep away
Of want the doleful sign,
And joy enough to gild the day,
And make lifes course serene.
Virtue enough to ask my heart
Art thou secure within?
Hast thou performed an honest part?
Hast thou no private sin?
This to perform, these things possess,
Must raise a noble joy,
Must constitute that happiness,
Which nothing can destroy.

Honoured Father

Kensington June 6th 1790.

In obedience to thy Command I send
this to Inform thee what advances I have made in my
Writing I find now by experience that to write A bold
free hand correctly requires no small care and application:
But this is no discouragement to me, since thou hast so
frequently told me that to write wth good hand would be more
service to more serviceable to my Designs than any other
Learning which if I attain I persuade my self thou
mayest Expect no more from.

Thy most Dutiful Son

W^m Pearson.

Honour with den discretion
Tristram Coffin's Book.

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Loving Son

London 27th 9th 1789

I am well pleased with the performance thou
hast made in thy writing, I for thy Encouragement, have sent
thee the enclosed by Thomas, pray be Dutiful to thy Master,
Respectful to the Family, Be sparing in your Expenses,
Love neatness Forbear ill Language, Abhor Lying, I have
no society with vicious boys see you omit not your prayers Mor-
ning nor Evening & you shall have all Encouragement from.

Your most affectionate Father

Pelg Pearson.

Never Reveal Secrets

Keep revealed Secrets

Tristram Coffin 1794

4

Of Easter.

The Holy Feast of Easter was ingrain'd,
To bring Christ's Resurrection to our Mind;
Rise then from sin, as he Did from the Grave
That by his merits he your souls may save.

On Whitsunday.

White Robes were worn in ancient Times they say
And gave Denomination to this day:
But inward purity's requir'd most,
To make fit Temples for the Holy Ghost.

Of Christmas.

At the Nativity of Christ our Lord,
The Angels did rejoice with one Accord;
Let Christmas imitate them here on Earth,
And keep his Feast with Joy and civil Mirth.

Of the Passion.

Behold, ye wretched Sons of Mortal Men,
your saviour's sweating Blood with verry Pain!
Behold him scild maliciously abus'd,
And of high Crimes most scandalously accus'd:
Let these Reflections move you to repent,
Because for you these Things he underwent.

Of the Ascension.

The Lord of life from Death himself did raise,
And frequently appear'd for forty Days;
Then from this earthly Ball he did remove
To highest Region of the world above:
Where he provides for those who serve him best,
Most blessed Mansions of eternal Rest.

6
Of St Peter.

Saint peter in a fit of panic fear,
Dissolves, with oaths his Lord and Master dear.
All human Resolutions are but frail,
Where Grace omnipotent doth not prevail:
But whosoever falls thus unawares,
Must make Amends, like him with floods of tears.

Of Jonah:

This prophet once was sent on Embassy,
To preach repentance to great Nineveh;
But being disobedient, made his Tomb
In the dark caven of a fish's Womb;
Till sore repenting at this Reprimand,
The monstrous whale disgorged him safe on Land.

On Judas..

Perfidious Judas was but Satans Tool,
In horrid Treason to involv his Soul.
The tempting silver did him little good,
Which he receiv'd in sale for harmless Blood.
For rage, self-murder back despair, and grief,
Sunk him to hell, from whence theres no relief.

On Cain and Abel:

Omunt'ring cain, accursed from the Earth,
What wicked demon gave thy malice Birth?
How art thou doom'd to wander her and there,
In Desperation, Discontent and fear!
Whilst righteous abel free from servid Vice,
Takes up his crown in endless Paradise.

On Jerusalem.

View but her ancient and her present State,
 No city ever went thro' such various Fate:
 Once for Magnificence and Wealth renown'd,
 And oft beset with judgments all around.
 Gentiles at first, then Jews possess'd her Place,
 Christians came next, and last the Turkish Race.

The Ten Commandments.

- 1 Adore no other Gods but only me.
- 2 Worship not God by any Thing you see.
- 3 Prevere Jehovah's Name; swear not in vain.
- 4 Let sabbath be a rest for beasts and Men.
- 5 Honour thy parents, to prolong thy Days.
- 6 Thou shalt not kill, nor murd'ring quarrels raise.
- 7 Adultery shun; in chastity delight.
- 8 Thou shalt not steal; nor take anothers Right.
- 9 In bearing witness never tell a Lye.
- 10 Covet not what many others dammy.

Dear Sister

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9
A Brother to a Sister.

Dear Sister

My great distance and long absence from you though I have not wanted good Company makes me very solicitous concerning your Wellfare: Natural affection inclines me strongly to have you in remembrance, tendering your health and wellfare in every respect as dear as my own and there is nothing at my Command but, if but request it shall be freely yours. Notwithstanding the distance, I purpose (God Willing) to make you a visit very shortly, and had don it before now, but an urgent occasion interposed, the nature of which being too long for a letter, I shall acquaint you when I see you, Pray give my due respects to all friends particular to honest Mr. S. J. and so in expectation of finding you all well at my arrival, I conclude

Dear Sister

your affectionate Brother
and humble servant

Henry Hearty

Charity.

Charity, decent, modesty, easy, kind,
 Softens the high, and rears the abject mind;
 Knows with just reins, and gentle hand to guide,
 Betwixt vile shame, and arbitrary pride.
 Not soon provok'd she easily forgives;
 And much she suffers, as she much believes;
 Soft peace she brings wherever she arrives,
 She builds our quiet, as she forms our lives;
 Lays the rough paths of peevish nature even
 And opens in each heart a little Heaven.

Virtue has secret charms which all men love;
 And those that do not chase her, yet approve.

Tristram Coffin's Book.

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The Governess: A Simile.

As when blithe lambs their vernal revels keep,
 Bound from the turf, and o'er the hillock leap;
 Now harmless try to butt, then run away;
 Now weanied feed, and thus consume the day—
 If indulgent shepherdess attentive lies,
 Lest from the woods some sudden foe should rise,
 And as they play, her mild flock surprise. }
 So, the sage governess, whose constant care
 By wisdoms dictates, forms the tender pair;
 When her gay female throng, to sport inclin'd,
 Suspend the nobler pleasures of the mind,
 With jealous eyes each motion does survey,
 Lest they should swerve from virtue in their play.

Tristram Coffin March ¹¹/₁₂

A niece to her aunt.

Madam.

The Trouble I have already given you puts me to the blush when I think of intruding on your goodness; but necessity, which frequently obliges us to such actions as are contrary to our inclination, is the motive that induces me to be thus troublesome now; Pray dear Madam, excuse me if I once more beg your assistance which I do not doubt, but you verry well know I stand greatly in need of, at this time: and I shall ever have a greatful remembrance of your goodness to me; and I hope I shall be, one time or other in a capacity of making some returne for the many obligations your goodness hath conferred upon me.

London Dec^r 7 1773

your most respectfull^{ee}
and verry humble servant

Penelope Pinch.

Verses upon various occasions an^d
proper for Writing-Pieces.

1. Advice.

Learn to contemn all praise betimes,
 For flattery is the Nurse of Crimes.
 With early virtue plant thy Breast,
 The specious Arts of Vice detest

2. Education.

Youth, like softened Wax, with ease will take
 Those images that first impressions make:
 If those are fair, there Actions will be bright,
 If foul, they'll cloud'd be with shades of Night

Tristram Coffin's Book

December 8th 1794 2 day week

3. Virtue.

Virtue's the chiefest Beauty of the mind,
 The noblest ornament of Human-kind:
 Virtue's our Safeguard and our guiding Star,
 That stirs up Reason when our Senses err.

4. Religion.

Religion prompts us to a future State,
 The last Appeal from Fortune and from Fate
 Where God's all-righteous Ways will be declar'd
 The Bad meet Punishment, the good Reward

5. Learning.

From Art and Study true Content must flow,
 For 'tis a God-like Attribute, to know.
 He most improves who studies with Delight
 And learns sound Morals while he learns to ^{wright}

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6. Industry.

Flee Sloth, the Canker of Good-Sense and parts
Of Health of Wealth of Honour, and of Arts
Those that court Fame must not their senses plea^{se},
Their Chariot lags when drawn by sloth and Eases.

7. Idleness.

The first Physicians by Debauch were made,
Excess began and sloth sustains, the trade,
By Work our long-liv'd fathers earn'd their Food
Doil strung their Nerves and purify'd the Blood

8 Honesty.

Convince the world that you are just and true,
Be just in all you say, and all you do;
Whatever be your Birth, you're sure to be
A Man of the ^{first} Magnitude to me.

46
9. Custom.

All Customs by Degrees to Habits rise,
All Habits soon become exalted Vice,
All Custom gather by unseen Degrees,
As Brooks make Rivers, Rivers swell to Seas.

10. Swearing.

Of all the nauseous complicated Crimes,
That both infect and stigmatise the Times,
There's none that can with impious Oaths compare
Where Vice and Folly have an equal Share.

11. Friendship.

Tell me, ye knowing and discerning few,
Where I may find a Friend both firm and true
Who dares stand by me when in deep Distress
And then his Love and Friendship most ^{express}

12

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Is pride,

12 Frugality.

Not trivial Loss nor trivial gain despise,
Mole-hills, if often heap'd, to Mountains rise,
Weigh ev'ry small Expence, and nothing waste
Farthings long sav'd amount to Pounds at last.

13. Gaming.

All cheats at Games keep gaping for their Prey,
Quarrels create, and Mischiefs follow play;
It loses Time, disturbs the mind and Sense,
Whilst oaths and Lies are oft the Consequence,
And Murder, sometimes, follows Loss of Pence.

14. Pride.

Of all the Causes which conspire to blind
Man's erring Judgment, and misguide the mind
What the weak head with strongest Bias rules,
Is pride, the never-fading Vice of Fools.

Christmas-Day. —

What Words, what Voices, can we bring,
 Which way our Accents raise,
 To welcom thy mysterious king,
 And sing a saviours Praise!
 O'tis too little all we can,
 For this unbounded Love;
 All that was ever wrote by Man,
 Or sung in Hymns above.

On our Saviours Crucifixion, or Good-Frida^y

No Songs of Triumph now be sung,
 Cease all your sprightly airs;
 Let Sorrow silence every Tongue,
 And Joy dissolve to Tears.
 If at this Sight we don't repent,
 What other Sight can move?
 Ingrateful! shall we not relent,
 And pay him Love with Love?

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A N O T H E R .

Dear Saviour, oh! what this Heart;
Sure tis of stone, it cannot smart,
Nor yet relent the Death of thee,
Whose Death alone could ransom me:
Can I behold thy Pains so great,
Thy dying Sighs, thy bloody Sweat;
Canst thou pour forth such Streams for me,
And I not drop one Tear for thee?

Good-Frida
O N E A S T E R - D A Y .

If Angels sang a Saviours Birth,
On that auspicious Morn,
Then let us imitate their Mirth,
Now he again is born.
Himself he humbled to the Grave,
Made Flesh like us; to shew
That we as certainly shall have
A Resurrection too.

On Whit-Sunday, or sending the Holy Ghost
Commonly called Pentecost.

He's come, let every Knee be bent,
All Hearts new Joy resume
Let Nations sing with one Consent
The Comforter is come.
O blessed spirit! not a Soul
But does thy Influence feel
Thou dost our darling Sins controul
And fix our wavering Ideal.

To make Red Ink.

Take three Pints of stale Beer (rather than Vinegar)
and four Ounces of ground Brazil Wood simmer them
together for an Hour; then put in four Ounces of
Roch Allum; and these three are to simmer together
for Half an Hour; and then strain it through
a Linnen, or Rag, and then add one Ounce of
Gum Arabic; then bottle it up and stop it down till
used.

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To Make good Ink.

Take five Ounces of the best blue Nutgalls, beate them in a Mortar, but not into small Pieces; then put the Galls into one Quart of clear Rain-Water or if this cannot be got soft Spring-Water let them stand four or five Days shaking them often. Then take two Ounces of white Gum Arabick, one Ounce of double-refined Sugar one Piece of Indigo and put to the same and shake them well and let them stand four or five Days more; then take two Ounces of good green Copperas (the larger the better) and having first washed off the Diltth put it to the Rest and also a Piece of clear Allum about as big as a Walnut to set the Colour, and it will be fit for Use.

N.B. put in a Glass of Brandy or Spirits to keep it from freezing.

Tristram Coffins Book Decm^{br} 30

A Dream dream'd Anno Domini 1757.

By a person concerning Philadelphia and repeated a gain in like vision nearly eleven years after by the same Person — and behold in my Dream I thought I was going towards Philadelphia when I arrived at the entrance of Chesnut-Street the Sun setting and behold I was at the Gabelend of the State House and there I saw the appearance of a man in bright clothing with wings on his shoulders who beckoned to me to come to him and when I came forward he said come I will shew thee the Calamity that is coming ~~coming~~ on this City of Philadelphia for ^{their} Pride deceit and other backslidings, he stood upon about ^{the} third round of a long ladder raised against the house and took hold of me and said ascend with me for I must shew thee this Calamitous Situation the ridges of the house I said Oh! how shall we walk on such difficult places he said stick by me and there will be no danger about this time it began to be in a manner night so I advanced with great fear to the top and when we arrived the ridges became level and smooth before us so that we could walk easily now

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said he look over this great City he holding me and said
observe what thou can see and behold I thought I saw
a great multitude of black carts or waggons one after ano-
ther with four black horses in each and two men in mourning
with black caps on their heads and lighted torches in
their hands to each Carriage as drivers and their loading
were dead Bodies of human species heaped up of different
sexes and the shrieks and lamentations of Men Women
and Children terrifying to my ears beyond expression;
so I said to my guide what meaneth this and he said
Let us walk further and I will shew thee the reason
presently so we walked a long ridges still continuing level
as before till we come to front street when he said look now
and I beheld I looked and reconed about seventy five waggons
with four black horses and their drivers loading as before
inserted going up the street all very black and dismall as was
the sky or upper Hemisphere but me thought I saw all their
actions and positions by the torches the mourners had in their
and in the midst of these seventy five waggons was one dismal
black Waggon with eight black horses and no drivers it went
very regular and in the Waggon ther stood upon its head a
mighty large Pipe in the Shape of a Wine Pipe with the upper
heade out and out of this heade there issued out a colum

of black Smoke which ascend to the sky so thick and dark that it put me mind of the Egyptian darkness which might be felt as we read and as the Waggon gradually advanced the cries screeches and lamentations of Men Women and Children were to be heard if possible ten times more dismal than before and as it advanced the people Men Women and Children fled with terror on all sides and made into their houses and up and down the streets trying to Escape it and the shutting or Clapping too of doors windows and shutters to keep it out with this lamentation in mine ears was so piercing that the sound cannot easily be forgotten by me I said to my guide may I not know the reason of this he said not I will tell thee the black Waggon with eight black horses in it is contained the Plagues or Pestilences which is sent upon the people of this great City Philadelphia for as I have told thee before for their Pride deceit and other backslidings and now I will shew thee their interment as we walked up the street upon the houses till he brought

me to a burning place to the place some great pits dug like of these Waggon and thrown with pitch he shewed me I Don't remember pray shew me the go with them he said I am not Certain pits and some put did ^{not} seem to me so the all; come and I brought thee so he to the third round and clear and serene and now return to thy lamentations of the

me to a burning place which I took to be the ground belonging
to the place some calls christ-Church and looking down I see
great pits dug like the foundation of Houses and I saw many
of these Waggon^s unloaded which was by the mourners or driven
thrown with pitchforks into these great pits of both sexes I promis-
cously he shewed me the same at another burying Place but
I Don't remember what street they belong to I then said O
pray shew me the friends sufferings likewise and how it doth
go with them he shewed me another place of Interment but
I am not Certain what it was I looked and saw graves not
pits and some put in likewise promiscuously but this latter part
did^{not} seem to me so plain as the former now he said I have shewed
the all; come and I will conduct thee to the place from whence I
brought thee so he took me back unto the long ladder he helped down
to the third round and bid^{me} look forward and I beheld the sky more
clear and serene and the sun was in its full lustre rising he said
now return to thy Country I awoke I thought of the dismal
lamentations of the people in mine ears.

126
Carmen Spirituale:

OR,

Christian Counsel

TO

Youth.

By Richard Claridge.

The Third Edition.

To which are Added

Morning and Evening Medita-
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1 ^{keep}
Fear God, and his Commandments
This is the Whole of Man:
Whith perfect Heart and ^{mind} willing
Serve him the best ye can.
In all your Thoughts and words & ^{de}eds
To Jesus have an eye;
That ye may run with Patience
The Race of Sanctity.

nd
All worship ² God is worthy of;
To him tis only due:
He is the Great & Holy one;
Most Good most Just & true
He made you and not ye your ^{sel}ves
Therefore at's foot bow down
And give unto him ev'ry one
All Glory and Renown.

rd
3
Remember your Creator now;
Tis dang'rous to delay,
And put off your Conversion;
Unto another Day.
Who knows how short your time may ^{be}
And if in sin ye die;
When Crist is gone, ye cannot come
Your Portion's Misery.

^{4th}
To all Mankind the Love of God
Longly extended is;
Sufficient Means afforded are
For each ones Happiness.
Christ came not to Condemn the ^{world} World
But that the World might be ^{com}com
Though faith in him sav'd and Red-
From Sin and Misery

Of Divine Inspiration

The Holy Scriptures are;
Of the Word of Eternal Life

The witness and declare.

These Read Learn Meditate -

All other Books before;

The more ye mind them so your Love

To them will be the more

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ooks

But that which was before all Books

Or Words claims the first place

The Word that ith Beginning

Which no time can deface.

This is the word of God Indeed,

The Patriarchs Rule & guide

Christ Jesus the true Light of Men

That's chiefly to be ey'd.

This Word made flesh a Mystery

The Angels it amir'd;

And Holy Antients it to see

Unfeignedly desir'd.

But th^e Riches of the Misery

Appears by sacred Story

Is Christ with in, or form'd in us

For that's the Hope of glory.

th

8

Christ inward & his outward Coming

Ought not divided be

By those to whom afford'd is

The Scripture-History.

But as the outward Knowledge can

Alone Restrain Mens Sins

Or the Immortal Soul Redeem

From Satans subtil Gins:

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So specially Attende unto
The light of Christ within
That it may shew you all your ^{Deeds}
And him that saves from sin
For Testimony to the Light
The Holy Scriptures give
And to't direct as th' only way
Whereby to come to live.

th
10
The Light leads into Rightous ^{ness}
And that works Peace ^{sure} most
And Quietness i'th' Inward Man
For ever to endure.
In secret it reproves for sin
And, as ye it obey,
I will help your to get Victory
Over that which did ^{snare} bear.

th
11
It to your God and Parents dear
And to your Neighbours all
your Duty shews, & strength affords
To follow the Lords Call:
Who calls you in his tender Love
From all Iniquity;
That ye a People unto him
Peculiar might be.

th
12
That ye might grow in Grace ^{years} as -
Like Plants of Innocence;
And be a seed to serve the Lord
When th' Ag'd are remov'd hence
Self see that all deny, your Crofs
Take up to ev'ry Evil;
Crist follow that ye may o'erco ^{me}
The Flesh World and the Devil.

th
13 ^{use}
Pure Language ^{use} speak plain Habit

Let Meekness Modesty

And grave Deportment be your Choice

Shun pride and Vanity

The sinful Customs of the World

Its Fashions Sports & Games

Avoid and of the Days and Months

Don't use the Heath'nish Names

th
14
In Silence and Humility

Wait, and your souls Possess

In Patients Continuance

In Truth and Holiness:

Think speak and Act as in ^{sight} the

Of Gods All-seeing Eye

And ye through Christ shall come ^{to enjoy}

A Bless'd Eternity

Morning and Evening Meditation

With pious Thoughts do thou begin the Day,
And to the Lord for the Nights Mercy pay
Most Humble Thanks; then Prayer to him make
That he would thee to his Protection take;
And with his Holy Spirit so thee Guide,
That into sin thy feet May never slide;
But may'st in years and Grace together grow,
And th' Praises of thy great Creator shew;

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Whether Alone or else in Company,
 Have unto JESUS a continual eye;
 That thou may'st be Preserv'd from th' many Snarers
 Th' Enemy lay to catch thee unawares.

Wait Watch and pray, thy Self thus exercise;
 For in these Duties, thy Soul's Safety lies;
 The Lord is near those that to him draw nigh;
 Such he secures under under his Canopy
 Of Divine Love; Salvation shall be
 For mighty Walls and Bulwarks unto thee.
 When Night comes on before Sleep close thine eyes,
 Offer to God of Praise the Sacrifice,
 For his great Goodness to thee the Day past,
 Not knowing but this Night may be thy last:
 And to him fervent Supplications make,
 That whether thou dost Sleep, or thou dost Wake;
 Whether thou Liv'st, or Dy'st thou may'st be his;
 Whom to enjoy is perfect Happiness.

the end

Riches.

Riches creates Pride Pride is War's gro-
und
und
War begets Poverty, and so the World goes

He is not poor who hath not much, but whoever wants more, want lies in
wishing; he lacks most, who longs most; none are so rich as he who doth not
covet, he hath all who desires nothing Content is the summum bonum.

Justinian Costur's Book January 1795

Winter

The fields, disconsolate and sad,
No vegetation bring;
No verdure makes the peasant glad,
Nor shews the welcome spring.

No more the trees in lively green,
Their leafy honours shew;

The boughs where trembling leaves were seen
Exhibit flaks of snow.

The plummy race of various dies,
Have lost their wonted fire;

To thickets close from low'ring skies,
The feather'd tribe retire.

The crystal floods, in fetters bound,
No rushing torrents feel;

In vain, auspicious gales are found,
To waft the glossy keel.

In icy fetters they remain,
Depriv'd of liberty,

Till gentle deephyrs loose the chain,
And set the captives free.

On The Morn.

ARISE my soul survey the morn,
And purple beauties of the dawn,
In order as they shine;

The herbs that with the dew-drops glow,
The grass, the shrubs, the flow'rets show
Their Maker all divine!

Hark how the warbling feather'd throng
Now tune their soft melodious song,
From ev'ry leafy spray;

The black-bird here with mellow throat
And there the thrush with softer note,
In concert pour the lay.

Do thou my soul responsive join,
Ambitious of a theme divine,

And sing thy maker's praise:
Unnumber'd objects he supplies,
For contemplation wandering eyes,
And all the Muses lays.

Tristram Coffin's. 1795.

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Tristram

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Extract from Young's last Day

If AVE angels sinn'd, and shall not man bewail
How shall a son of earth decline the snare?
Not folded arms, and slackness of the mind,
Can promise for the safety of mankind:
None are supinely good: Thro' care and pain,
And various toils, the steep ascent we gain.
This is the scene of combat, not of rest,
Man's is laborious happiness at best;
On this side death his dangers never cease,
His joys are joy of conquest, crown'd with peace.

Fortune commonly favours the ^{courageous}
Never dispute concerning Re ^{ligion}
Tristram Coffin's Jan^{ry} 1795

The Rural Scene.

I W E E D contemplation to pursue,
 Behold a rural scene in view,
 The bleating herds, the lowing kine,
 The spreading oak, the towering pine
 The air, from noxious vapours free,
 Whilst squirrels trip from tree to tree,
 And the sweet songsters hover round,
 Fruit, herbs and flowers, enrich the ground,
 And each their various fruits produce,
 Some for delight, and some for use.
 Behold, O! youth, this scene and see
 What nature's God hath given to thee.
 With wonder view his great designs,
 In which superior wisdom shines shines;
 Revere his name, admire his love,
 And raise thy thoughts to worlds above

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